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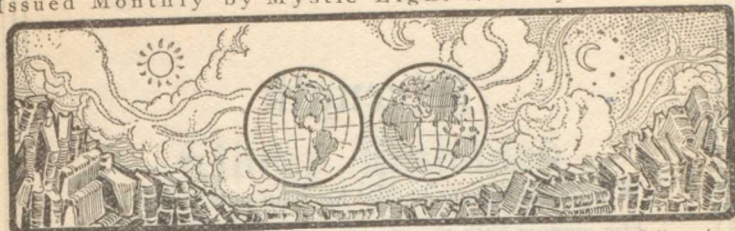




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# MYSTIC - LIGHT - LIBRARY - BULLETIN

Issued Monthly by Mystic Light Library Association



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VOL. II, No. 3. 49 JOHN ST., NEW YORK Tel. John 4578

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## NOVEMBER 1911

## C O N T E N T S

Elbert Hubbard	Frontispiece
"Strength" (Poem)	Ella Wheeler Wilcox 2
Elbert Hubbard and the Roycroft Shop	W. J. Colville 3
Psychic Phenomena: Science and Immortality	W. J. Colville 7
The Mystery of Golgotha	Max Heindel 21
Message of Thanksgiving	W. J. Colville 33
"Unheard" (Poem)	Madison Cawein 36
An Interesting Letter	J. B. M. 37
"Violets" (Poem)	38
Book Reviews	39
Book List: Library Plan	44
Magazine Chats	58

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## Strength

Who is the strong? Not he who puts to test  
His sinews with the strong and proves the best;  
But he who dwells where weaklings congregate,  
And never lets his splendid strength abate.

Who is the good? Not he who walks each day  
With moral men along the high, clean way;  
But he who jostles gilded sin and shame,  
Yet will not sell his honor or his name.

Who is the wise? Not he who from the start  
With Wisdom's followers has taken part;  
But he who looks in Folly's tempting eyes  
And turns away, perceiving her disguise.

Who is serene? Not he who flees his kind,  
Some mountain fastness, or some cave to find;  
But he who in the city's noisiest scene  
Keeps calm within—he only is serene.

—*Ella Wheeler Wilcox*, in "New Thought Pastels."



# Elbert Hubbard

## and the Roycroft Shop

A Sketch By W. J. Colville

Elbert Hubbard, whose portrait is this month's frontispiece, is one of the most remarkable of contemporary Americans. It would be indeed difficult, if not impossible, to find his counterpart among the noble army of pioneers in which he indubitably belongs. The personality of this remarkable genius is both striking and convincing. He is a self-advertiser confessedly, and whenever he lectures he always has a great deal to say about himself and his own work; but this is uttered in no vainglorious strain, and it is exactly what the audience have come to hear, and if they did not hear it they would feel they were not getting what they had a right to expect.

Elbert Hubbard, or Fra Elbertus, as his friends delight to call him, is a singular compound of the radical and the conservative spirit picturesquely expressed in a highly conspicuous individual, one whose conspicuousness is inevitable, taking his temperament into account. Those who know him best admire him most, and that is saying a great deal for any man who stands at the front of a singularly unconventional movement and who from the very nature of the case must certainly find himself in conflict with many old-time institutions. Tho' there are aspects of life at Roycroft which may not appeal to every philanthropist—and Elbert Hubbard refuses to apply the word philanthropy to his own work on account of the common association of charity to the dependent popularly connected with it—, it seems impossible that it should not appeal, and that very strongly, to all who believe and teach that the only true way of helping our neighbors when in need is to assist them to truly help themselves.



East Aurora, a small town in New York State, has been built up and rendered famous entirely by the work inaugurated by Fra Elbertus. Travelers from all over America, and from many lands across the seas, flock to that once obscure village, drawn by no other magnet than that of desire to see an institution at work, the fame of which has extended to Australia and New Zealand as well as to Great Britain and many European countries.

The main object of the Roycrofters is to make everything beautiful. Their practical motto is actually "Whatever is worth doing is worth doing well."

Use and beauty are so welded into unity in the Roycroft Shop that even the smallest and commonest tool of trade or domestic utensil has a grace of its own which renders it a pleasing object to behold as well as a strong and enduring article for use. There is a delightful sense of good comradeship among all the workers, every one of them expressing an interest, both personal and communal, in all that concerns the establishment and the many varied interests which are served within its substantial and thoroughly home-like walls. Every visitor who goes to East Aurora and shares for a time the comforts of the thoroughly unique hotel, realizes that while all business is conducted on a sound financial basis,—a fair price being asked for all services rendered—, there is no graft, greed, or monopolizing. Sweat-shop methods, and everything even remotely resembling them, is held in detestation. Not how *cheaply* but how *well* can we render a service is the question always in the minds of the happy, willing co-operating workers who regard their work not as a toil but as life's delight. A visit to this enchanting hive of joyous industry serves to illustrate in a most convincing manner that tho' laborious toil may be a curse, natural wholesome work is essential to health and happiness. When we are in tune with natural order we long to be continually employed and we take delight in all our industry; it is only when we regard occupation as a task or burden forced upon us by some unlovely necessity that we try to shirk and often sigh for some Fools' Paradise in which there will be nothing to do forever.

Many people have derived a very strange idea of Elbert Hubbard from the curious title of his widely-read magazine "The Philistine," which is quite misleading until the man who adopted it explains it from his standpoint. In his own account of his life and work he tells us that he was led to choose that title because he was "going



after the Chosen People in Literature," which simply means that the policy pursued was to be exactly the reverse of the course followed by the old standard periodicals which had refused Elbert Hubbard's work because it was not considered in accord with certain well established standards, wholly conventional. Probably millions of people have read some of this fertile and original author's "Little Journeys," the first of which was printed 17 years ago (Dec., 1894.)

It was the printing of these brilliant and extremely helpful essays which started "The Philistine" and led to the launching of the entire Roycroft enterprise. The origin of the name Roycroft dates back in English history to 1650, at which time Samuel and Thomas Roycroft made very beautiful books in London, where they continued in the business for 40 years. But, says Elbert Hubbard, "for our shop we had these men in mind, but beyond this the word has a special significance, meaning King's Craft—King's Craftsmen being a term used in the Guilds of the olden times for men who had achieved a high degree of skill—men who made things for the King."

East Aurora is a very accessible place from which to send forth high class workmanship as it is only 18 miles from Buffalo, a city of such large commercial importance, and so conveniently situated midway between New York & Chicago, as to render its name a household word in Europe as well as in America.

The peculiar excellence of Elbert Hubbard's most successful enterprise consists in the important fact that it greatly benefits the whole district of which it forms the centre. Improvements of every sort, moral, mental and physical accompany the upbuilding of the home of the Roycrofts. Within the past few years East Aurora has been gradually so transformed that it bears but little resemblance to the sleepy village of pre-Roycroftian days. One of the palpable benefits accruing to the country at large from this noble enterprise is the object lesson it affords of the attractiveness of country life when rendered desirable by the introduction of intelligent modern comforts and conveniences, and when to these are added unsurpassed facilities for real culture of mind and body. The constant departure of able-bodied and able-minded young men and women from country homes to a few large cities is a menace to the nation. Elbert Hubbard and his co-workers are effectively proving that this undesirable exodus can be greatly arrested by making life in the country more and more desirable and remunerative.



What is most important and convincing in Elbert Hubbard's far-reaching work and influence is that he is teaching young people to be co-operative rather than competitive; to believe in themselves and in their own power to achieve something; and best of all in the worth-whileness of putting one's best efforts into whatever one may undertake. Confidence in the public and determination to cater to its best desires is another very strong feature of the Roycroft enterprise. Optimism is, of course, the keynote of the entire philosophy of a man who has achieved as much as Elbert Hubbard, for Pessimism never inspired anything worth doing, and it never can.

As a popular lecturer this extraordinary man is a phenomenal success. People of all shades of opinion will travel far and pay liberally to hear him frankly advertise his own wares, which he does in a singularly straight-forward manner. The reason for this is easily found. Everybody wants to succeed, and there is genuine inspiration to success in the personality and in the utterances of a man who has made his own work prosper despite many obstacles. Conventionalism is the foe of progress, a veritable incubus which holds us back from all advance. It is the pioneer who attracts even tho' he often shocks. To be conventional is to be stilted, unoriginal, timid, sycophantic, dull-minded, hypocritical, or anything else you like to name which keeps back the car of progress and gives sanction for all manner of laziness and slavery.

One must be super-conventional, rising above existing conditions and creating new precedents, if one is to make his mark in the world and write his name in rock and not in water. It is the free spirit animating the Roycrofters which makes their work so welcome to all who behold it, for, as our good Fra Elbertus tells us, "Art is the expression of man's joy in his work, and all the joy and love that you can weave into a fabric comes out again and belongs to the individual who has the soul to appreciate it." And further, at the close of the admirable pamphlet from which we have already quoted, "The only way to help people is to give them a chance to help themselves. So the Roycroft Idea is one of reciprocity—you help me and I'll help you."





# Psychic Phenomena

Science and Immortality

By W. J. Colville

The title of our present essay is that of a remarkable new book by Henry Frank, whose contributions to the literature of Psychology are proving of far more than ordinary interest. This well known and extremely prolific writer, who is also a brilliant orator, makes his appeal to those who call themselves distinctively Liberals, in contradistinction from such as are attached to any definitely formulated school of thought. Exactly what we are to understand by the term Liberal is sometimes rather uncertain as it is applied in England to one of the great Political Parties, and in America it has generally been employed to designate persons of Agnostic tendencies in all matters pertaining to Religion and to the existence of a Spiritual Universe. An earlier book by Henry Frank "Modern Light on Immortality" has led up to the volume we are now to consider and as the author truly says, within the compass of that somewhat smaller and less advanced treatise, it was found impossible to give the vast subject due attention from the many varied standpoints from which this stupendous theme needs, in these enquiring days, to be considered.

More and more are we forced to acknowledge two diametrically opposed tendencies in modern thought. The one a decided drifting away from all formerly accepted standards



of doctrine and adhesion to the dictates of ecclesiastical authority; the other a resolute determination to investigate at first hand those supremely interesting questions relating to human nature and destiny which can never be silenced by denial any more than they can be satisfactorily answered by dogmatism. Approaching this immense topic from the side of the sceptic—who neither affirms nor denies but is desirous of conducting an impartial investigation—Mr. Frank speaks of the soul and its possibilities as they are being investigated by advocates of the distinctively scientific method of experimentation, which takes nothing for granted but seeks ever to elicit facts and invite those facts to literally speak for themselves. We cannot proceed far without discovering that even when strict impartiality is aimed at, an investigator's temperament colors to some extent his attitude toward the problem he seeks to solve.

Sir Oliver Lodge, in his very valuable work "The Survival of Man," which is truly scientific and therefore quite impartial, evinces a disposition which cherishes a hope of individual immortality and rejoices in every evidence which may be scientifically furnished to sustain that hope. Henry Frank portrays a different type of mind and quite another variety of temperament which causes him to say that it is not necessarily a joyful thought that we must continue living after parting company with the flesh, because from all we know of life we cannot reasonably expect that it will be altogether desirable on the other side of physical dissolution, if life there be really a continuation of life now and here. This opens afresh the age-long dispute over the worth-whileness of living at all, and unless we become much more fully agreed as to the desirability of life than we are at present, we may expect this controverted point to remain indefinitely unsettled. Many a book has recently been published along well known



old-time lines arguing that because this life presents the phenomenon of, at least apparent, injustice, there must be another and a better life in which ample compensation will be meted out to those who have suffered from injustice here on earth, and such arguments appeal strongly to many thinkers, tho' by no means to all. This aspect of the problem of our continuous life was taken up recently in the *London Jewish Chronicle*, an optimistic writer in which contended that because life as we now know it is so good we desire its continuance. This is a very beautiful and sound philosophy and it certainly accords with a great deal of actual human experience, for nothing is more self-evident than that clinging to life is manifested in an intense degree in all times of real or supposed danger by a very large percentage of men and women whose careers are not brilliant and whose state of existence is certainly not ideal.

What causes this almost universal clinging to our present mode of existence? We must be prepared to answer this question definitely and logically before we can proceed far along the road we need to traverse if our views of life are to be brought into harmony with actual world-wide human experience. Suicide is very infrequent when we consider the vast population of our globe and the large proportion of men and women whose lives appear extremely unsatisfactory. We nearly all of us clutch at life so desperately that whenever it is threatened we become frantic in our endeavors to preserve it. This could not be if we had no love for it, for no one would make a desperate effort to save any possession for which he cared nothing, least of all would one strive to protect anything regarded as wholly undesirable. The sober obvious fact is that common human experience testifies to very deep-rooted love of life, even tho' sadness and disappointment are by no means strangers to most of us; but we take the bitter with



the sweet and decide instinctively that the sweet is so very precious that it is worth while enduring the bitter for the sake of it.

Now, if we apply just this reasoning to a life continuous beyond physical dissolution and reasonably contend that all life is amenable to the operations of a law that makes for incessant progress, we can wipe our hands from all pessimistic contamination and say with Robert Browning in *Abt Vogler*. "On the earth the broken arc; in the heavens the perfect round."

Were we committed to the hideous nightmare doctrine of everlasting useless misery for a percentage of our fellow beings, no matter how small that percentage might be supposed to be—we could never satisfy rational minds and loving hearts that the scheme of the universe is just or that life everlasting is desirable. But happily we are not called upon to endorse any view so false and odious and even were we compelled to accept every article of the two great historic Creeds of Christendom—the Apostles' and the Nicene—without presuming to criticize a single sentence, we should still be happily exempt from the slightest endorsement of any view of a hereafter calculated to plunge those who accepted it into the awful quagmire of belief in everlasting life, but not eternal goodness. As the problem stands to-day, it appears conclusively that evidences are rapidly accumulating, forcing even the most reluctant to admit that there are evidences in the nature of humanity which compel belief in the continuity of individual existence after physical decay.

Ever since 1848, Spiritualists have been affirming and re-affirming that they had proof positive and palpable of the facts now being freshly investigated by a new generation of truthseekers. The older Spiritualists often feel that their evidences have been lightly brushed aside to make room for



other evidences no more convincing, vouched for by men of no greater integrity and no sounder judgment than those who understood the work of searching scrutiny several decades of years ago. William Howitt, Epes Sargent, Judge Edmonds, and many another faithful investigator in the earlier days of the modern psychic revelation proved to the hilt all that the equally earnest and competent scientific investigators of to-day are laboring to verify. But each generation must have its own phenomena and its own witnesses thereto and the temper of the times has largely changed, so much so that it is now thoroughly respectable to engage in Psychical Research while, as Henry Frank reminds us, 50 years ago everyone was under some suspicion who dabbled in the supposedly uncanny investigations now connected with acknowledged departments of psychology. The scientific world has passed thro' a materialistic period from which it is rapidly awakening, therefore it causes no surprise when we learn that our psychic constitution is undergoing a complete examination. The rigidly scientific method appears to many intuitive natures to be painfully slow and laborious. But highly intuitive persons have no need to wade thro' ponderous tomes of literature such as "Proceedings of the Society for Psychical Research" to arrive at conclusions which they have reached thro' the instrumentality of super-physical faculties.

It is not to the natural seer or seeress that Henry Frank's latest volume will appeal, tho' as confirmation of the formerly disputed fact that science and intuition are in complete accord, it may prove universally interesting. The peculiar value of a work of this semi-agnostic character is that it shows how overpoweringly strong must be the evidence forthcoming when it convinces by its own strength unsupported by hope or bias on the part of him who weighs it. It would require a volume and quite a long one, to review at length and



adequately, the book we are now inspecting, if only on account of the large number of scientific celebrities quoted and the author's cogent reasoning upon the quotations made. As an introduction to all that follows whenever our psychic nature is being discussed it is necessary to review the metaphysical position which to many minds appears grotesque because it is either misapprehended or else so crudely stated as to be almost unintelligible. On page 39 of the book before us we read:—

"From the latest scientific discoveries relating to the nature of matter and the method of the universe, we are forced to conclude that all substantial forms are transitory and volatile. That not only the palpable forms are transient but that the matter of which they are composed is also dissolvable and ultimately disappears. The invisible ether is the primal matrix of the manifest universe. All states of matter are but condensations or aggregations of ethereal units. These primary units are but temporary vortices of force. A whirl of energy condenses the homogeneous substance and differentiates it into heterogeneous units. All forms of matter are then but transmuting phases of primal ether passing 'thro' infinite manifestations, from invisibility to visibility, and again from visibility to invisibility. The old doctrine of the indestructibility of matter seems to have met its Waterloo. Not only is matter now regarded as destructible, but even energy also. Everything is but ether; and ether is but a form of invisible substance into which all matter and energy dissolve, and out of which again they evolve. So far as our senses go, the primordial universe consisted of nothing; thus a sort of sibylline paradox forces us to declare as a law of nature, that, sensibly discerned, the substantial, visible universe is the product of insubstantial Nothingness."



Here from the pen of Henry Frank, who has been devoting himself with tireless assiduity to the latest utterances of the most eminent among contemporary physicists, we are treated to a reiteration of that ancient alchemical doctrine which lies at the root and constitutes the essence of all modern Occult, Theosophical and kindred doctrines. In a rare work on the Rosicrucians by Dr. Franz Hartmann, attention is called to the old way of spelling No Thing, out of which all things proceed, and tho' times without number we have been reminded of the Latin scholastic formula *Ex nihilo, nihil fit* (out of nothing is nothing made) we must remember that alchemical philosophers in centuries and ages long gone by invariably contended for one universal primary substance out of which all things, or differentiated forms were made, and this they sometimes called No Thing because things are finite and limited, made and dissolved, while the primal reality is uncreated and indissoluble. This was the doctrine of the most ancient Spiritualists who were opposed by Materialists, as the doctrine of Plato was inconsistent with the teachings of Democritus. Until very recently the modern scientific world inclined toward the theory of Democritus who taught the eternity of atoms, but later scientific discoveries have led to the assertion that atoms are constructed of electrons, and electrons are certainly difficult, if not impossible, to define in terms of Materialistic philosophy.

But what bearing has all this on the question of human immortality is a query which may well be raised. To answer this enquiry one needs to hark back to the venerable doctrine of the immortality and indestructibility of soul units, spiritual entities, uncompounded and therefore indissoluble. The veriest tyro in chemistry knows that whatever can be compounded can be disintegrated; it can only be an original



simple which is incapable of dissolution. The soul was originally conceived of as a simple and even when the doctrine of the immortality of the body was taught the permanent body was regarded simply as a "permanent atom" around which an ever changing structure was continually being built, dissolved and reconstructed.

This very old idea was brought to the attention of novel-readers by Marie Corelli in one of her earliest tales "A Romance of Two Worlds," in which she introduces an "Electric Creed" which contains many propositions quite in harmony with ancient alchemical teachings and closely related to many views entertained by Gnostics in the early Christian Church, who were far too enlightened to teach the ridiculous nonsense which, at a later and far darker period, held sway over the minds of the unthinking and the illiterate, until modern satirists held it up to ridicule and scientific investigators proved its impossibility.

Belief in the resurrection of the body is extremely ancient, but as William Alger in his famous work "A Critical History of the Doctrine of a Future Life" has very clearly shown, the Egyptian process of embalming the bodies of heroes could not have been connected with any belief in the literal resuscitation of the entire physical structure because several portions of it were removed and destroyed prior to the embalming. It is not, however, with any views of the possible resurrection of a material body that those now engaged in psychical research are definitely concerned, but with the far greater problem of what befalls the individual at the time of physical decease. It may be quite true that modern theological views often looked upon as "new theology" may be actually older than the crude notions they displace, but whether this be so or otherwise there can be no two opinions as to the manifest drift of present religious



thought concerning immortality. Some there are who believe in the destruction of those whom they call "the wicked" and whom they presume will prove "finally impenitent;" but there is no real warrant for any such belief, tho' it is far preferable to much that it supersedes. The sanest and altogether wisest views of the life beyond death are based upon the simple admission that the whole individual continues living tho' dismantled of exterior corporality.

What is rather bewildering at times is the indefiniteness in terminology which we encounter in these transitional days when all ideas seem in a state of flux, and there can be no stable terms in which to express unstable thinking. But we must endeavor to get over all our prejudices, if we have any, against certain words, and not be shocked if we find some mixing up of terms even in the best of current treatises dealing with investigations which, as they proceed inevitably necessitate a new terminology, but one not at present fully formulated. Between the soul as an entity and the subtle organism thro' which the soul operates, a clear line of demarkation needs to be carefully drawn, for it is scarcely conceivable that an atomic compound can be immortal, tho' such a compound can well serve as an instrument thro' which an immortal entity may accomplish some manifestation. If any of our readers take up the matter where Henry Frank has taken it up and expect to be immediately convinced that physical science is proving spiritual immortality they may find themselves much disappointed, but if they read all the earlier chapters of this large well reasoned volume for the purpose of seeing how the intellect of to-day is throwing down the materialistic fabric of a previous generation and working to construct a ladder up which it can eventually climb to a mount of genuine spiritual vision, the reading and study of such treatise may prove an exercise of great interest



and value. We must always remember that many people are now just ready to be shown that it is not unscientific or irrational to have faith in immortality and having taken that first step they are easily able to take other far more advanced steps along the road of spiritual initiation.

Telepathy, Thought-transference and all kindred matters have been so ably and exhaustively discussed by F. W. H. Myers in his masterly work titled "Human Personality—Its Survival of Bodily Death," and the caption is at the same time so highly suggestive of convinced Spiritualism—that we may well decide that when the same attention is given to weighing evidence in super-physical fields of research as is commonly accorded in realms avowedly physical, only one conclusion can be reached, viz., that we actually are spiritual entities here and now; souls clothed with bodies rather than bodies having or not having souls. Prof. A. R. Wallace hesitates not to denounce the bias and prejudice of many of his scientific colleagues and he has long insisted that when the same painstaking and impartial investigation is given to psychical as to physical investigations conviction of the reality of a spiritual life is inevitable. Henry Frank very wisely and usefully refers to the influence of bias and quotes James and Muensterberg, successive professors of Psychology at Harvard University, as instances in point.

Prof. William James will long be remembered as a kindly sympathetic man with a keen intellect and also a strong affectional nature; Muensterberg is a man of very different temperament from James and probably his blunt denials of evidence supporting telepathy may be largely due to his constitutional lack of susceptibility to psychic impressions which to equally intellectual men of different temperament might prove utterly conclusive. It is quite reasonable to admit that tho' well authenticated evidences of psychic phe-



nomena are continually multiplying some people cannot perceive them and some do not require them.

Henry Frank scarcely attempts to touch the theory of the soul as it was regarded by Plato and by Emerson, therefore, we must not be surprised to find that he is greatly engaged in building up a philosophy which admits of the survival of an organized inner body subsequent to the dissolution of the physique, leaving the soul as an eternal entity out of the reckoning as not coming within the range of scientific demonstration, at least in the present stage of the enquiry. Concerning two kinds of body—one far more permanent than the other—he says (page 72):—

"This biologic or psychic, or, if you please, 'spiritual' body, must be carefully distinguished from the protoplasmic or cellular body, both as to the nature of its substance and the office it performs. The protoplasmic body consists of the substance of the cells, while the corpuscular or psychic body consists of the radio-active particles that flow from the degradation and disruption of the ultimate atoms of the cell substance. Consisting thus of distinguishable matter they are equally distinguished in the office they perform. The purpose of this work is to study in what manner the corpuscular or psychic body is related to ultra-normal psychological phenomena and whether the organization of the particles of the corpuscular body is of such tenacious character as to warrant the prophecy that they may cohere and act independently and separately from the cellular body, and maintain an organized unity after the physical body shall have dissolved in death."

In the above sentences we have encountered so clearly defined an outline of the object of the volume that we may proceed to review it in its entirety within this clearly outlined limitation, not expecting to find it a work of similar character



to a volume on the same general subject written by a convinced Spiritualist or a propagandist of Theosophy. As the work proceeds we find chapters of great interest throwing much new light on many an ancient mystery. Take for example the old idea of a coming Day of Judgment and of Books of Remembrance. In the light of modern psychology, we can clearly understand how people of long ago, if endowed with clairvoyance, may have actually beheld, not only the human atmosphere or aura, which is now vouched for by physical scientists to a very considerable degree, but also the auric belt which surrounds the planet and which, as a mighty palimpsest or unerring scroll of record receives an inevitably accurate impression of everything occurring, no matter how secret from the standpoint of ordinary external observation.

New methods are coming into vogue for harmonizing great moral concepts with definite scientific discoveries; thus are we entering upon an age in which ethical truth can be elucidated unanswerably by means of scientific expositions. Super-physical Senses are now almost universally vouched for in scientific circles and it is by means of these that the most important sections of the new knowledge are coming to the front.

In common with Dr. Schofield and several other learned writers on the general theme of the different planes of human consciousness, Henry Frank often alludes to the Conscious and the Unconscious. We are disposed to consider such a terminology unjustified, and it is certainly far easier to comprehend Sub-conscious and Super-conscious as the terms are used by Mrs. Besant in "Theosophy and the New Psychology," in which she very wisely employs three terms when writers who follow Hudson employ only two. On the basis of a theory of several planes of consciousness on which a



single ego, which never loses its individual integrity, is continually functioning, we can account for much that seems utterly unintelligible when viewed from the vantage ground of any other hypothesis. We can also pay heed to the testimony of those scientific celebrities, foremost among whom stands Prof. Alfred Russel Wallace, who insist upon the influence exerted by discarnate entities when the perplexing phenomenon of "multiple personality" forces itself on our attention. It is doubtless often true, as Sir Oliver Lodge has stated, that we may be compared to islands which are really mountains in the sea. We stand upon the top of one of these almost submerged elevations and realize nothing of its immensity beyond the topmost surface which constitutes our inhabitable world, while reaching deep down into the unfathomed ocean stretches that home of ours upon the top of which we are actively existing in complete ignorance of all that lies beneath. Frederic Myers used the similitude of a tree in the same connection, comparing our unknown containment to the roots below the surface of the soil. All such illustrations are thought-provoking and all are well justified by recent psychological explorations. "The Subterranean Self" is one of the most suggestive chapters in the book which suggested this essay. It ends as follows:—

"Thus it seems the physical forces of the body and the peculiar substance of which its different parts are composed, may be directly operated on by inert and unintelligible substances and cause the awakening of deep centres of consciousness beyond the control of the individual." We cannot at present follow Henry Frank, and the many learned authors he cites to substantiate his arguments, thro' all the labyrinthine intricacies of the closely reasoned volume of 556 pages, which we advise all interested to peruse at their leisure, for it is not a book to be handled lightly if its contents and their implica-



tons are to be at all clearly grasped. But leaving it to our readers to study the volume and consider the curious theories it presents as their time and inclinations may dictate, we shall end this very imperfect introduction to a stupendous study with a quotation from the extreme end of the volume where the author summarizes the result of his elaborate researches in the following words:—

“As struggle, conquest, achievement, in spite of obstacle and opposition, is the law of this planetary life, Nature may yet show us that the like law must needs prevail in what life may be beyond the grave. It may be that some shall live, tho’ omniverous Death may seize us all. But Nature may yet explain to us that life continues beyond, not merely as a necessary consequence of the life that here exists, but is attained by conquest, by stress of effort, by strain of character. It may be, as has been intimated in the deductions made from scientific revelations in the preceding pages, that only they shall go into another vital experience who shall prove their right by force of moral fibre, by tenacity of purpose, by virility of personal consciousness.”

With such a conclusion we may not entirely agree, but as our author has not dogmatised, but only suggested that such may be so, we can well understand his attitude as one that will lead on by sure degrees, if the lead is faithfully followed, to a much wider and happier conclusion, viz, that we are all only in different stages of moral and mental evolution, and that all souls are immortal despite the fact that outward appearances seem to justify the thought that only some have achieved that degree of manifest individuality which entitles us to feel assured that they have consciously entered upon an ascending pathway of spiritual initiation, which is the mystic road along which every pilgrim to the goal must travel before the outer mind becomes luminous enough to serve as a transparent medium for the outshining of the abiding light within.



# Rosicrucian Christianity

Series Number Fifteen

## The Mystery of Golgotha and the Cleansing Blood

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All through the past two thousand years in which we have had the Christian religion among us, and since the doctrine of the vicarious atonement and the cleansing blood has come into our Western world, there has been a contention among many people, in the later centuries especially, about whether there is really any efficacy in that cleansing blood, or whether it is only a foolish story. We shall hope to-night to show that there is something vastly more, vastly grander than ever anyone has imagined, when we come to turn the light of occultism and reason upon this doctrine. Afterwards we may let our hearts have full sway in belief of this grand and glorious idea of the cleansing blood and of the atonement that was effected two millenniums ago at the Place of the Skull, which is called Golgotha in the Hebrew.

When we read our Christian creed, we find the sentence, "Jesus Christ, the only begotten son of God," and it is assumed by most people that the sentence refers to a single individual called Jesus Christ, who was the only begotten son of God. However, we shall very quickly see that that is not so,—that there are three great and glorious individualities concerned in the sentence. They are all worthy of our very greatest veneration, but differ vastly in glory, and have a very, very different career back of them.

When we examine Jesus in the light of the occult records, in the light of that which we have seen in the previous lectures is called "the memory of nature," then we find that "that spirit which was in Jesus" from the time of birth, is an Ego which belongs to our human race, and which has incarnated again and again. We can find him under different names and varying circumstances, just as you and I have been and are going to be. So we find that at the



time that is stated in our records, at about the beginning of our era, there was born in Palestine a child, and that child was Jesus.

His mother was of an exceedingly pure type,—a most beautiful character,—and his father was an initiate of high degree, one who, for that one time in his life, forsook the path of celibacy. He had in previous incarnations gone past the time when he should be a house-holder. In this life he had devoted himself wholly to the occult path; and when the time came that a great teacher was to incarnate among us, he was selected to give the fertilizing seed for that teacher's body. In that way, there was provided such a wonderful body as has never been before nor since. It was of the purest and most passionless type, and the Ego Jesus who came into it, came into it as a great spirit, knowing that it was his mission in that life to bring up a body in as pure as possible a manner, because it was not to be his for longer than the term of thirty years. At that time he was to give it up to another, much higher than he.

Concerning the early days of Jesus, it might be well to say that he was born there in Palestine; that he went through his early boyhood days in full knowledge of that mission which was his. He was put into the schools of the Essenes, on the shores of the Dead Sea. The Essenes were a community there, who were of the most devout character. They were as opposite as possible to the materialistic Sadducees, and far, far beyond the cynical Pharisees. They were not people who went about in the synagogues and prided themselves on their learning, piety, etc., but were people who stayed in their own community and lived the holy life as they saw it. Among them the growing Jesus found his early training, and he was so marvelously adapted to the life that was led there that in a very short time he distanced them all. Then, at a later period, he went to Persia. This school of the Essenes where he was was a great center of learning. It had a great library, and he absorbed an immense amount of occult knowledge, regaining what he had learned in previous lives.

At the end of thirty years he had cleansed and purified his body so far that it could be taken by the Great Being whom we call the Christ. We shall next see who that Great Being is.

We said of Jesus that he could be traced back in the memory of nature from incarnation to incarnation under different names, and in different environments. But of Christ we find only one incarnation, and that is when he incarnated in the body of Jesus, at the end



of the thirty years. To trace him, let us briefly recapitulate some earlier statements.

We went through the Saturn period, the Sun period, and the Moon period, and we finally came here. We saw also, in previous lectures, that the humanity of the Saturn period were the Lords of Mind; the humanity of the Sun period were the Archangels; the humanity of the Moon period were the Angels. Those were the ordinary humanity of these different periods. Beings who are working with us invisibly, working upon our vital bodies and desire bodies and minds, helping us to evolve. When we see that there are initiates in this period, that someone like Jesus can progress far ahead of ordinary humanity, we may understand that the same can have been done in previous periods also, and it is these who have gone beyond ordinary evolution that we speak of to-day as the Father, the Son, and the Holy Spirit.

God, as God, is not the creator of our Universe. In the highest World of this Cosmic Plane which we inhabit, He is found as God, but below that He is not God. He expresses himself in the different Worlds as various kingdoms of man, Angels, Archangels, etc., and therefore we do not see Him in humanity until we get to that great World, the world we call in occultism the World of God. In that World of God, the Triune God is. The highest initiate of the Saturn period has attained to that point where He has become one with the highest aspect of the Triune God, and so He is called *the Father*, —the Father of all those who evolved in our evolution.

The one who came next to him in glory, the highest initiate of the Sun period, evolved up to the point where he became united with the second aspect of the Triune God, and therefore, He is the Son. That is the Cosmic Christ, and a Ray from him entered Jesus' body.

The third Great Being, the Only begotten, mentioned in that sentence from the Christian Creed, is still greater than Jesus and Christ, but we have not so much to do with that Being at this present time. It may be well to know, however, that the Holy Spirit, the Power of God working with all the nations, is Jehovah, the highest initiate of the Moon period.

By looking at diagram 14 we shall see that this tallies with what we have learned in previous lectures. Each Being has seven vehicles, and the lowest of Jehovah's vehicles comes down to the Region of Abstract Thought, where we have our Ego. There we are below the line that divides spirit from matter, there is *differentiation*. We have



seen in lecture No. 3 that every planet in our system has its three separate worlds, the Physical World, the Desire World, and the World of Thought,—that is, a *separate* vehicle for each planet,—but the *unifying principle* in our solar system is the life spirit, and therefore the Son, who is to be the unifying principle in the World, or in the planet, *must* have that life spirit evolved. Christ, the highest initiate of the Sun period, at the present time ordinarily uses as his lowest vehicle the life spirit.

In the Sun period, the lowest of the Globes was in the Desire World, and therefore the Archangels have the desire body as their lowest vehicles yet; but Christ has gone beyond, he has raised himself higher, and so he has the life spirit as his lowest vehicle to-day, and ordinarily uses no denser vehicle. Only by the power of the life spirit can the national tendency be overcome and a universal brotherhood of man become a fact. The vehicles pertaining to the World of Thought, the Ego and the mind, make for separateness. They have that for their characteristic. But the life spirit is the unifying principle in the universe, and therefore Christ is the only one fitted to bring about brotherhood.

There is the reason why that Christ *had* to come to help us. And now about Christ-Jesus. It is a law in the universe that no being, however great, can ever build a vehicle and function in a world that is higher or lower than the world that he has learned to function in. So that when it became necessary to work here in our Physical World, it was an absolute impossibility for any being except our humanity to work here. They alone have been able to build dense human vehicles. They have been helped by others, but *they* have done the work, and therefore it was necessary that one of them, in order to obtain this help from Christ for the race, must give up his body, so that the higher being could enter it, and then help humanity.

We know that at deaths, or at any time when we have to leave this Physical World, we give up our dense body, and our vital body, because they belong to the Physical World. And so Jesus, when he had come to the age of thirty, when he had made his instrument fit for the use of the Great Being, gladly, willingly gave it away. He left it at the baptism as he would have stepped out at death, that the Christ might step in, and that was seen to descend upon him as a dove.

Christ, as an Archangel, has learned to build down to the desire body, but the vital body and the dense body he had never learned to build. The Archangels had worked on humanity *from without*



before, as group-spirits do; but that was not enough. The help had to come *from within*. That was made possible by the combination of Christ and Jesus, and therefore, it is true, in the very highest sense, in the most literal sense, when Paul says:

"There is but one mediator between God and man,—Christ Jesus, the righteous." No other entity in our system possesses the whole chain of twelve vehicles that stretches from the dense body, and right up through all the seven Worlds, to the second aspect of the Triune God, the Son. Therefore, he can come to the very throne of the Father; therefore, he can go to the highest possible pitch, and can take the sorrows and sufferings of humanity there, and can cleanse us in a way no other can, and help as no other can.

Now then we have seen who Jesus is, who Christ is, and who the composite personality is that we speak of as Christ-Jesus. The Only begotten is yet a much higher Being. We hear people speak of the Absolute, and they think of the Absolute then as God, perhaps! Their ideas are very, very hazy. They could not be otherwise, of course. There has been no definite teaching upon this subject. But God, the Grand Architect of our Universe, as called by the Masons, is described as the Creator of our solar system, and has nothing to do with anything outside our solar system. Beyond the seven worlds where our solar system and all other solar systems are located there are still six other great Cosmic Planes of life and being, and in them there are higher hierarchies of different grades and glories beyond that Great Being we speak of as God. Highest among them, there is what we may call the Supreme Being, the one who includes all the solar systems and all the hierarchies in the whole Universe; and the Word that came out from that great Being,—the first Sound or Creative Fiat,—the first manifestation from the Supreme Being,—that is the Alone Begotten. Other Beings have been "Alone Begotten" in a similar way, but not in the same way that first Sound was. There was nothing but the Supreme Being before that started, and we can speak of nothing beyond that one except the Absolute.

Although this may mean nothing to us at the present time, it is well to know that there is a distinction, so that our ideas are clear at least, as to who God is, who the Son is, and who is the Holy Spirit, and also in regard to Christ-Jesus.

The Father is the highest initiate of the Saturn period.

The Son is the highest initiate of the Sun period, having reached by initiation the second aspect of God.



Jehovah, the Holy Spirit, is the highest initiate of the Moon period. And the ordinary humanity of the different periods are, respectively, the Angels, the Archangels, and the Lords of Mind. Many of these great hierarchies there are, many that are beyond the evolution of man, and below the evolution of man, but there is none, none, "there is none other name given among men" whereby men *must* be saved, than the name of Christ-Jesus.

Now we have at last come to an understanding of our factors, the factors that go to make this great sacrifice on Golgotha,—we know who is who. These lectures are at first analytical in the highest degree, but when we combine their results, and consider the sacrifice in their light, then we shall see something great, something spiritual in it. It is necessary to be analytical for the sake of those who have been put off in the churches. They have questioned, "What good in the world can it do me to believe?" They are seeking for an answer to that question raised in their minds, "What is the efficacy of the blood?" and therefore it is necessary to be analytical before we come to the spiritual teaching. We have one more factor we must analyze, and that is, the Blood.

You have heard me say a number of times that the blood is the particular vehicle of the Ego in the physical world. We find in the Bible that that was well known among those who wrote Leviticus. They said, the life is in the blood. We see blood as a number of little microscopic globules or discs, but blood is not of that nature as seen by the trained clairvoyant in the living human body. Blood is a gas, then, a hot spiritual essence. The heat is caused by the Ego that is within that blood. If the skin is punctured, and the blood exuded, it coagulates as steam, which is an invisible hot gas, condensed as soon as it comes out into the atmosphere. The blood in our veins is the vehicle through which, by means of the sympathetic nervous system, the subconscious mind carries on all the activities of the body that we are not aware of in the conscious mind. Blood is a most peculiar essence, as shown in the myth of Faust, where he is signing a compact with the Evil One. He is going to sign it in ink. But Mephistopheles says, "Sign it in blood." Faust questions, "Why? Is that more efficacious?" "Yes," says Mephistopheles, "blood is a most peculiar essence,"—for he knows that the blood contains the Ego, therefore he wants the blood of the man he is trying to get in his power.

The human Ego is more powerful than the group-spirit of the



animal, as we see when we apply the test of science, known as hæmolysis. Strange blood of a higher animal will kill if inoculated into a lower species. If we take human blood and inoculate it into a lower animal, the animal cannot stand the high vibration that is in the blood of the human being; it dies. On the other hand, inoculate the human being with the blood of the animal and he will not suffer. We may go as far down in the scale of being as the anthropoids. They can stand inoculations of human blood; all other animals die.

In the days previous to Christ, we remember from Parsifal that there was no initiation for "whosoever will." It was said as a prophecy, "Ho, every one that thirsteth, come ye to the waters," but that was only as a prophecy. After Christ came, we have "Whosoever will." Before that time initiation was reserved for certain castes. They alone could be initiates, or priests. To show that that was abrogated, the body of Jesus was taken, ~~not~~ from a Levite. It came from the strongest mixture in the Jewish nation, the Galileans. In earlier times no one might marry except in his own tribe. We read that Adam and Methuselah lived so and so many years. At that time it was the practice to marry in the family, to marry as closely in the family as possible, then the blood that coursed through the veins of the people in that family contained the pictures of all that had happened to the different ancestors stored in the mind which is now subconscious. Then it was consciously and constantly before the inner vision of man, and each family was united by the common blood wherein their ancestors lived. The sons saw the life of their fathers. Thus Adam and the other patriarchs lived on for centuries.

In those olden times no one would go outside the family to marry, any more than we would go inside the family. It was a horror to marry into a strange family. Even in the Norse mythology, we learn how those who wanted to become part of a family would be obliged to mix blood. It had to be first seen whether that blood would mix or not, so we see hæmolysis was known then in some of its phases at least. If the blood did not mix it would bring about "confusion of caste," as the Hindu says. A strict line must be kept, for otherwise those pictures in the inner vision would not be the same, they would become confused.

When Christ came he abrogated that practice when he said, "Before Abraham was, *I am*." I do not care for Abraham, but I glory in the *I am*, the Ego that was long before he was. And he



said, "Who does not leave father and mother, cannot follow me." As long as you are keeping up the family, the nation, the tribe, you are siding with the old blood, the old ways, and you cannot amalgamate into a universal brotherhood. That can only come when you marry internationally. Because when you have so many nations, it is like so many houses of brick. As long as you have those houses standing about you, you cannot make one grand building, but when you break them up, you can mold them into one grand structure. Marriage in the family must be done away with; let Abraham die that the "I am" may live; perish Paternalism, Individualism to the fore.

What effect has that change had? The mixture of blood always kills something. If it does not kill the animal, it kills something else. If we mate a horse and a donkey, we have as the outcome a *hybrid*, the mule. Is that mule the same as each of those who begot it? Is there not something killed? Yes. The *faculty of propagation* is killed, and so it is in all other hybrids. They cannot propagate their species. In the same way, when we marry internationally, something else is killed. And that is,—the pictures in the inner vision. The different pictures of different families clashed, and so the clairvoyance, the touch with the spiritual world, with the memory of nature, has waned since that time. The Highland Scots who married in the clan, and the gypsies alone retain this second sight in a measure.

If someone had stood for thousands of years upon a distant planet and looked clairvoyantly at our little Earth, he would have seen a gradual change from bad to worse in its Desire World and World of Thought. It was getting more and more filled up with the murky and bad vibrations, because man, in the days of his earliest childhood, was not able to control his impulses. He was controlled mostly by the mind and the desire body, and therefore after death he had to stay in Purgatory almost all of the time between incarnations; there was almost no progress. The second heaven life, where he learns to do creative work, was almost barren.

The Desire World of the Earth must be cleansed to give man a new start. That was Christ's mission.

As to the reason for the violent death, we have already heard that when a person is taken violently out of his instrument there is something that clings to it, and that something is the impurities of the lower nature. We have the arterial blood, and the venous blood, and in that venous blood are the impurities that belong to the lower nature; but



can know the Father but the Son and he to whom the Son may reveal Him." This is the great mystery that separates "the external in the arterial blood we have the purity. The venous blood clings closely to the flesh, and therefore at the time that any person is killed, if the blood flows, there is a distinct cleansing. Whenever the spirit is taken out of the body by accident, and the blood flows, Man is cleaner, he is better as a spirit.

The body of Jesus was to be killed, and blood was to flow, in order that by that violent death, the last impurity that might be still clinging to that flesh should be left to decay; that the Christ spirit pure and untainted, with none of the impurities of the body it had used, might be diffused over the world.

When that Great Being flowed out through the wounds of Jesus' body, that luminous Sun Spirit diffused itself all over the Earth. And that is why we hear of that great darkness, because that spiritual light was what men perceived as darkness. But gradually it was absorbed into the Earth, and took its place, permitting everything within its influence to return to its normal condition, so far as man could see; but the vibrations that had been set up there cleansed, purified, and set in rhythmic order the vibrations in the higher world, and gave a spiritual impulse that could not otherwise have been given, and *that* was the way that it cleansed, and "took away the sin of the world" by restoring the rhythmic vibrations in a measure and thus enabling man to progress. That influence is still working and cleansing the world; it is the source of altruism and benevolence which are gradually taking the place of patriotism and selfishness, bringing Universal Brotherhood and Fellowship to the World.



This article on Rosicrucian Christianity is No. 15 in a series of twenty. No. 16 will appear in the next Bulletin. They can be had singly (order by number) or in sets, from the Mystic Light Library, the Rosicrucian Fellowship, Headquarters at Seattle, Wash., or the Rosicrucian Fellowship, 49 John Street, New York City.



Diagram 14. The vehicles of the highest Initiates & ordinary humanity		Saturn 2 Period		Sun 2 Period		Moon 2 Period	
Zodiacal Signs	The Worlds in which these orders have corresponding vehicles	The highest Initiate is The Father		The highest Initiate is Christ The Son		The highest Initiate is Jehovah The Holy Spirit	
		The ordinary humanity are now Lords of Mind		The ordinary humanity are now Archangels		The ordinary humanity are now Angels	
13 <sup>altogether</sup>	World						
12 ♀	of God						
11 ♂							
10 ♀	World of Virgin Spirits						
9 ♂							
8 ♀							
7 ♀	World of Divine Spirit						
6 ♂	World of Life Spirit						
5 ♀	Region of Abstract Thought						
4 ♂	Region of Concrete Thought						
3 ♀	Desire World						
2 ♂	Ethereal Region						
1 ♀	Chemical Region						



# Message of Thanksgiving

By W. J. Colville

Among the many time-honored and truly honorable institutions which have long endeared themselves to the hearts of the American people there is none that more resolutely bids defiance to the ravages of passing time and changing custom than the institution known as Thanksgiving Day, the last Thursday in each November. So many associations cluster around this delightful holiday that it is impossible within necessarily very brief space to enumerate more than a few of the most conspicuous.

First and foremost stands the Harvest Festival which from times immemorial has been celebrated in some form or other by all the nations of the earth. Nature feasts are immeasurably older than any special celebrations which owe their origin to events in the history of any special people, or which were instituted to commemorate important incidents in the lives of illustrious heroes. The Jewish Feast of Tabernacles which commences with the fifteenth day of the month Tishri and continues eight days, is distinctly a harvest festival occurring in the early autumn, at the time when first fruits are ripe and ready to be presented as thank offerings in a temple. All over England at the same season of the year services are held in Christian churches, accompanied by many social festivities in other buildings, which remain as beautiful continuers, in slightly altered form, of festivals so ancient that historians can hardly venture to decide upon the antiquity of their origin. These celebrations are often extremely beautiful, and they deserve well at the hands of all of us because they serve to stir up within us all the noblest sentiments making for peace and good-will universal.

The American Day of Thanksgiving occurs unusually late in the year because it was instituted as an occasion for particular thanksgiving, as well as for the world-wide cause which has led to an



almost universal observation of a Harvest festival. Felicia Hemans in her beautiful poem "The Landing of the Pilgrims" has given exactly the true keynote for the original celebration. The brave, heroic men and women who landed on the stern shores of New England were determined to face the rigorous winter joyfully and thankfully as well as prayerfully; therefore they set apart a day for sober rejoicing. We cannot imagine those sturdy pioneers of our present civilization rejoicing as did the exuberant Greeks, the festive Israelites, or any other people of old who lived in mild climates where nature presented in the autumn season a far more smiling face than she is accustomed to exhibit in the vicinity of Plymouth Rock; but tho' their festivities must have been marked by much sobriety of demeanor we cannot doubt that there was present among them a spirit of genuine hopefulness and gladness. The sour and dour Puritans described by Nathaniel Hawthorne in "The Scarlet Letter" were a very different type of persons from the Pilgrims who instituted the festival of gladness in Massachusetts, and it is always a great oversight when no distinction is made between the strong but sweet-natured men and women who simply demanded Civil and Religious Liberty and the censorious bigots whose lack of the milk of human kindness caused them to deal so relentlessly with the weaker members of a community as to call forth vigorous denunciation from the lips and pens of all who can see beauty in the noble saying, "Love is the fulfilling of the Law."

Thanksgiving Day is in a very special sense a day of memorial, a day to be spent at home by those who have homes in which to spend it; and for those who are in the old sense practically homeless, it is a day which can well be passed in wholesome recreation among such friends and comrades as the comparatively homeless may be happy enough to possess.

The beautiful Union services held during the forenoon in churches of all denominations are often made the occasion for cementing the bonds of fellowship between persons of different denominations who seldom see the interior of each other's temples of worship. These services often bring liberal-minded Christians into close touch with liberal-minded Jews, tho' the ultra-conservative in all camps invariably veto all such friendly overtures, not realizing that in their doubtless sincere stickling for extreme exclusiveness they are inadvertently delaying the approach of that blessed era of universal harmony for which all pray in their moments of most exalted sentiment.



As it has long been the custom for distinguished preachers to dilate upon national affairs in the course of a Thanksgiving Day discourse, it has often happened that great questions of immeasurable importance have been made the theme for special exhortation. This habit of the earnest preacher is a truly excellent one, for all great prophets in ancient days were Statesmen, but the furthest possible remove from party Politicians. It is only right that we should rejoice in the comparative prosperity of the nation, even tho' that prosperity be limited and capable of enormous increase, for nothing so elevates a people as reasonable Optimism, and nothing so effectually discourages a public as Pessimism, which from no standpoint is ever really justifiable. The true nexus is found only when we thank Deity for those universal blessings and unmanufactured elements without which we should have nothing to work upon or with; and at the same time show grateful appreciation for those human activities which have utilized divinely bestowed opportunities so that our harvests are plentiful and our industrial output large.

It requires no labored reasoning to show how fallacious is any one-sided view of gratitude. We give thanks to the Supreme Bestower of all good for our very life and for the existence of the planet on which we dwell; for the indwelling as well as circumambient Capital without which there could be no Labor; we also need to prove our gratitude to those industrious toilers who in their millions have so employed this unmade Capital that thro' their Labor it has been wrought into every form of use and beauty with which the land abounds. To be truly grateful for blessings is to make good use of them, and the most effective manner in which we can possibly prove our gratitude to GOD is to do all in our power to improve the condition of our fellow human beings.

Sowing and Reaping is ever the harvest-tide theme. The immutability of Law on the one hand, and the use of human activity on the other is the mighty dual lesson taught by the autumn of the year and the culmination of any special undertaking. It is only thro' cheerful heroism that any great deeds are ever accomplished. The optimistic temperament is the only healthy one and as interaction is the great natural law which we at all times must confront, we can well see how a thankful spirit inspires to noble courageous action. Let us determine to acknowledge with glad thanksgiving all the blessings we enjoy by sharing them unstintingly, with all our neighbors.



## Unheard

All things are wrought of melody,  
Unheard, yet full of speaking spells;  
Within the rock, within the tree.  
A soul of music dwells.

A mute symphonic sense that thrills  
The silent frame of mortal things;  
Its heart beats in the ancient hills  
And in each flower sings.

To harmony all growth is set;  
Each seed is but a music mote,  
From which each plant, each violet,  
Evolves its purple note.

Compact of melody, the rose  
Woos the soft wind with strain on strain  
Of crimson; and the lily blows  
Its white bars to the rain.

The trees are pæans; and the grass  
One long green fugue, beneath the sun;  
Song is their life, and all shall pass,  
Shall cease, when song is done.

—*Madison Cawein*, from "Truth."



## An Interesting Letter

New York, Sept. 17th, 1911.

To the Editor MYSTIC LIGHT Library Bulletin:

Dear Sir:—Your new phrase "Living Thought" appeals to my mind in a way so vital I am constrained to respond with some strengthening words of appreciation.

Living Thought is truth that has "life in itself" and to my mind is a distinguishing phrase rather than a change of name for that which you seem to regard as synonymous.

New Thought enters the mind from an extraneous source. It is a universal river out of which all may, and can drink. It is effectual for the reformation of character. But Living Truth enters from within—from above. Its waters are liquified Spirit having life in itself which holds the potency to transform and renew the mind. It is "the Blood of Christ that cleanses from sin" opening the secret doors of the heart to an at-one-ment with the Father. It flows down through the new and living way of the "Christ in you" ultimating itself in the external and natural, and here in this outer degree it finds John the Baptist of New Thought waiting to receive it.

External truth reforms, but Living Truth regenerates. New Thought is the outer Court: Living Truth the Holy Place where the Christs are conceived and reach the full stature of the Spiritual man.

New Thought is knowledge that comes from mental effort and mental capacity. Living Thought comes by internal perception. It is the blood that comes from sacrifice of the lower self to the higher. It is "truth derived from good." Living Truth is the White Center of life into which the seven rays converge and to know this truth is to know the true God and His Christs through whom He manifests.

My wish for you at the beginning of this, another year of your Magazine, is that you have indeed entered experimentally into that communion within the veil where you sit at the round table with the Christ of your heart presiding, handing you the cup with its transmuting power of Living Truth which can change all carnal remains into diviner essences until at last you are one with the Father and become a channel of expression of the Most High. "For no one



man of the Church from the internal man of the Church"—the exoteric from the esoteric. It is a discrete degree in Spiritual evolution and I rejoice to know that you are awakening to a fuller realization of this new and living way in which you see "Christ in you the hope of glory," and that you are now mounting the White Horse to become a true Knight of the Holy Grail.

And, as your motto truly declares,—There are no elevators running to these heights—no success clubs—no reaping of what we have not sown, but just climbing the stairs and earning, by strenuous effort, all we receive of the eternal elements of divine character, which is the only true glory. But the goal is the perfect realization of our highest aspirations—One with the Father—one with Living Truth, One with the Christ as revealed in mankind in all its diversified forms of expression. Then, instead of following on to know, we shall have reached the heights where we shall know even as also we are known and, clothed in the divinity of a higher humanity, reach out our helping hands to lift up a delirious and inverted world.

Then, as mediums of the Most High, we can sing the Song of the redeemed

The Torch no more can show me light  
For I am the Truth arrayed in white.

J. B. M.



I know—shy little violets  
Covered with dew at morn;  
I know the place you come from,  
And the way that you were born.

When God cut holes in Heaven—  
The holes the stars peep through,  
He let the scraps fall down to earth;  
The little scraps are you!

—Anon.





## Book Reviews



THE TELEO-MECHANICS OF NATURE AND THE  
SUBCONSCIOUS MINDS FROM SCIENTIFIC, RE-  
LIGIOUS, POLITICAL AND MEDICAL VIEWPOINTS.  
By Hermann Wettstein: Fitzgerald, Georgia.

This very unusual book, which undertakes to answer three distinguished authors, Ernst Haeckel, Henry Drummond and Alfred Binet, is well worthy of attentive perusal on account of the decidedly original views put forward by the extremely painstaking author, who has left no available stone unturned in support of his remarkable hypothesis. Several years ago the name of Hermann Wettstein was a very familiar one to readers of the *Boston Investigator*, the long famous Agnostic weekly with which the names of Horace Seaver and J. P. Mendum were honorably associated, and it is to the memory of those fearless outspoken advocates of freethought that this book is dedicated. "Hear all sides, then decide" was the splendid motto adopted by the instigators of the Paine Memorial which still stands in Boston as an enduring monument—not only to Thomas Paine, who has been styled by his admirers "Author-Hero of the American Revolution," but also to Seaver and Mendum, proprietors and editors of one of the most truly fearless papers ever issued. These good men were agnostics, but they never denied an impartial hearing to those who differed from them, as the writer of this notice, as well as the author of the volume, has occasion to remember with gratitude and high esteem. Many alleged free-thinkers are unfortunately far from free from prejudice, and some of these have apparently undertaken to suppress the circulation of Hermann Wettstein's work, the tone of which is certainly Theistic, for like Wallace and all other great scientists of the present day, he argues for, not against, the existence of an unseen spiritual universe. As our advertising pages display an offer to procure this very wonderful treatise on exceptionally favorable terms, and as after looking it over we have become convinced that it contains much material of con-



siderable merit, we can do no less than commend it to our numerous subscribers, and to all who see this notice, as a work that all should read who desire to study the problem of evolution from all sides. The author writes luminously tho' his subject-matter is sometimes necessarily abstruse. As a reply to the fallacies of Materialism the book possesses great value, and it is a work of such unique character that it must prove extremely fascinating to all who are engaged in the now very popular study of subconscious mental activities. The volume is strongly and attractively bound in red cloth, gilt-lettered; it is divided into 92 chapters, extending to 293 pages.

W. J. COLVILLE.



THE UNIVERSAL TEXT BOOK OF RELIGION AND MORALS, edited by Annie Besant, President of the Theosophical Society, is issued by the Council at Adyar, Madras, India, and at the Theosophical Publishing Society, London and Benares, in 2 volumes (American price 75 cents each).

This is a work which ought to be in the hands of everybody as it is made up chiefly of excerpts from the different Bibles of the world, admirably classified under distinctive headings, rendering it extremely easy for public and private reading and also for ready reference. If Bible readings are employed in Public Schools, then this is the manual which should be introduced universally, as it gives in the clearest possible manner an insight into the various Sacred Scriptures of humanity which need to be studied impartially by all boys and girls during the educative period, so that they may grow up with a right understanding of the different religious systems to which respective sections of our common humanity are distinctively attached. The First Part is devoted especially to Religion and the Second Part to Ethics.

As the importance of this work is inestimable and the matter it contains of the highest importance to the entire public of this and every other land, we shall make it the subject of our leading essay in next month's Bulletin. In the course of this forthcoming essay we shall present our readers with several convincing parallel passages from different Sacred Books, proving conclusively the correctness of Mrs. Besant's main contention, which is that there is in truth a



brotherhood of religions and that the world's greatest spiritual enlighteners have all insisted upon the same great fundamentals. The business man or woman of to-day is not generally at leisure for protracted study and prolonged research; it is therefore a cause for great thankfulness to the noble president of the world-embracing Theosophical Society that she has placed in the public hand a portable volume in which one can read as he runs the great essentials of faith and conduct culled from the pages of many Scriptures, proving the utter indefensibility of the arrogant claims whenever made by any section of humanity, that it is the sole, or even chief, custodian of truths which are universal alike in their nature and in their applicability to human needs.

W. J. COLVILLE.



THE ROSICRUCIANS; THEIR RITES AND MYSTERIES. By Hargrave Jennings. Price \$3.50.

This book, on sale by the Mystic Light Library Association, is in its fourth edition which is illustrated by upwards of 300 engravings and 12 full page plates.

The volume is so clearly written that the reader who is not familiar with mystic literature may enjoy its contents and gain thereby much valuable instruction. It should appeal because of its remarkable researches into the mysteries of symbolism, and heraldry, especially to the artist and architect who may here find instructive information which he would only condense from many volumes, and makes the book serviceable as a useful and compact reference work—as its statements are presented at all times with an authoritative reasoning that cannot be lightly disregarded.

There is a pleasure to the poetical mind in the perusal of this volume, akin to the fascination of adventure for there are new discoveries, islands and mountain tops passed unseen by other literary explorers that are good for the sojourn of the mind particularly in the Rosicrucian understanding of the origin of the "Order of the Garter," the Druidical stones and their worship, etc. In fact, from the great pyramid to the figures of the lotus and scarab, the fleur de lis and other heraldic symbols,—it furnishes interesting information.

Nor does this volume deal alone with the Rosicrucianism of Germany, France and Britain about the fourteenth and fifteenth



centuries—to which time most of our general information is related, but the author, taking the very earliest symbols of history, traces a consecutive enlightenment through all time which must be wholesome to the unprejudiced reader whose mind is unsatisfied by the fragmentary information furnished by general historic literature.

The reader who familiarly follows in the paths of mystic literature finds that the book gives very much more than the sum of its well written English. That which is not fully comprehended but suggested in the literal language is for him, as well as that finer understanding of the creative light which transcends the knowledge of the created object.

HENRY STEIGNER.



LEILA. By Fogazzaro: George H. Doran & Co., New York. Price \$1.25.

Psychology has been explained as "The experience within experience." The novelists are crowding their efforts to make their novels eligible for the class known as psychological novels. Some of the best contributions to this school come thru the translations from foreign authors.

Fogazzaro's last novel "Leila," translated into pleasing English by Mary Pritchard Agnetti, deserves high rank—as its entire story contains its main strength within characters depicted, rather than in the tale as told—and the manner of the telling of the tale is un-American in that it is not "strenuous;" rather than the heat of noon-day there is the repose of the sunset, with the delicate tints that please and soothe, in place of the glaring rays that excite—and in this restful style is its allure.

The author draws five excellent characters whose struggles give voice to his views about Roman Catholicism in Italy to-day, which consummate the purpose of his earlier novel, "The Saint." Don Aurelio is a priest such as we know in church tradition—some may be so fortunate as to personally know so sincere a man (if the species is not extinct), and the other priests are embodiments of knavery and chicanery, which has earned the priesthood, the contempt that is not only felt, but occasionally expressed. In this connection one character says:—"There is the church within the church," and his friend, who is sure that the structure of the outer edifice is not



conspicuously uncorrupted, wisely suggests that membership in the inner church would be safer, as well as more desirable at the present time. And, from a height above all this, ring the author's words:—"We, ourselves, are too ignorant to dare judge the ignorance of others. Wanderers amidst the darkness, we question the stars as we grope blindly on our way, we call to each other with voices that ask, that advise, that encourage; we cry out the good news when we have discovered the right path, that others may hasten towards it."

Events break down the idolatrous submissiveness of Leila, who, asking for more than a renovated Catholicism, utters a need of God in these words; which are the spirit of the book in nucleus:—"I ask you to give me a God whom I can worship in forests of Dasio, in the gorge where the waterfall murmurs, upon the lake, and in the bridal chamber, a God who shall not force official mediators upon me; a God who shall ask me for love only, and forbid me only to hate; a God who will not torment my intelligence with incomprehensible dogmas, nor annoy me with tedious practices, nor expect to delight me with a paradise and terrify me with hell."

HENRY STEIGNER.

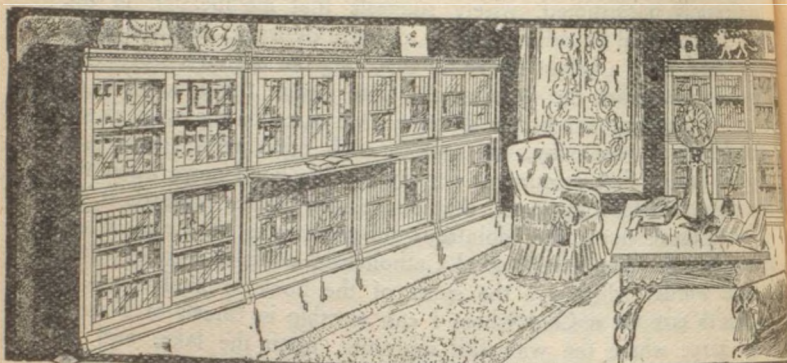


#### WELCOME TIDINGS FROM ENGLAND.

The good news reaches us from London that the excellent organization known as The Society of the Golden Key, has resumed full activities after a Summer recess, at Hayter House, Cheniston Gardens Studios, Kensington. Mr. and Mrs. Hugo Ames are active as ever in the literary field as well as in platform work and general spiritual propaganda. A very fine book is nearly ready for delivery entitled "VITAL RAYS," by Flora Ames, who is a brilliant and convincing writer. This new work will be specially handled in America by MYSTIC LIGHT LIBRARY ASSOCIATION.

The Golden Key has established branches nearly all over the world. Its constitution is very broad and its purposes are wide-embracing.





Free Reading Rooms open week days from 10 A. M. to 5 P. M.

## LIBRARY PLAN

The following is a partial list of the books in the Library, (new titles are being added daily) which you are invited to use freely at the Reading Rooms, between the hours of 10 A. M. and 5 P. M.

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## Magazine Chats



The Occult Review for October has proved an extremely important number. The Editor's Notes for the Month have dealt with Astrology and Current Events in an entertaining as well as a learned manner. "Progress in Psychical Research," by H. A. Dallas and a Study of Prof. W. F. BARRETT are papers of special interest to the ever-increasing multitude of those who take the unseen side of life seriously and desire to gain all information possible concerning it. "Freemasonry in France" is a characteristic article by Arthur Edward Waite, who has just brought out a monumental work in two large profusely illustrated volumes titled "A Hidden Tradition in Masonry." "Some Experiences of a Psychic" edited by Hereward Carrington, is interesting testimony to the reality of apparitions. "Our Next Step Forward," by W. J. Colville and a great deal of information concerning periodical literature, together with many fine reviews of valuable recent books, completes an issue containing fully 60 large pages of high-class reading matter most attractively produced. This truly wonderful magazine, published in London and New York at \$1.75 per annum, (single copy, 15 cents), clubs with MYSTIC LIGHT LIBRARY BULLETIN for \$2. Always on sale and on the reading table at 49 John St.



Among the Magazines which have attracted our attention recently, the "Caldron" holds a conspicuous place. The name suggests that one should make haste to look inside, for a pot in itself is never of value, the worth lying in the substance it contains. With its quaint illustrations, the gems of wit in poem and prose, its freedom of thought and wholesome commonsense, we find in this little Monthly a veritable "Pot of Gold." The Editor, Eugene V. Brewster, has originality and initiative and we can clearly see that his work is of lasting benefit to all who come within its influence.



On our Library Table are specimens of one of the most beautiful magazines published in any part of the world: "The Fra: Exponent of the American Philosophy," published monthly by Elbert Hubbard at East Aurora. The issues dated Sept. & Oct., 1911, are masterpieces of good workmanship and replete with ennobling teaching. Considering the excellence of the work from every standpoint the price is very reasonable, 25 cents per copy, \$2 per year. "The New Democracy" by William Thurston Brown in the September number is a magnificent article dealing fearlessly with a tremendous theme. In the October issue Elbert Hubbard's "An American Bible" is quite equally timely and convincing.

A great variety of views are expressed by different contributors, therefore there cannot be uniformity of sentiment, but it is unity, not uniformity that we need, consequently a periodical like "The Fra" is an excellent educator and deserves a cordial welcome from all who dare to think for themselves and are intelligent and progressive enough to admit that this 20th century can bear witness to the presence of living prophets, even as centuries gone by have witnessed to the seers of an earlier period.



"The Spiritual Journal" is an excellent magazine of advanced thought and helpful facts. It is edited by Mrs. Alice Herring-Christopher, at 1140 Columbus Ave., Boston. Those who enjoy the privileges of our Reading Room find the current number of "The Spiritual Journal" on the table, and find in its columns much interesting information. We are making a special offer of the MYSTIC LIGHT LIBRARY BULLETIN and THE SPIRITUAL JOURNAL, sent to any address in U. S. A. for one year for \$1.10.



"The Open Road" is another favorite. It is small in size, but large in purpose and scope. We commend the editor's strong action in striving for a "Sane Christmas" and trust the Society he has formed to stir people up in this respect will early have the enrollment it deserves.



## ..Theosophic Messenger..

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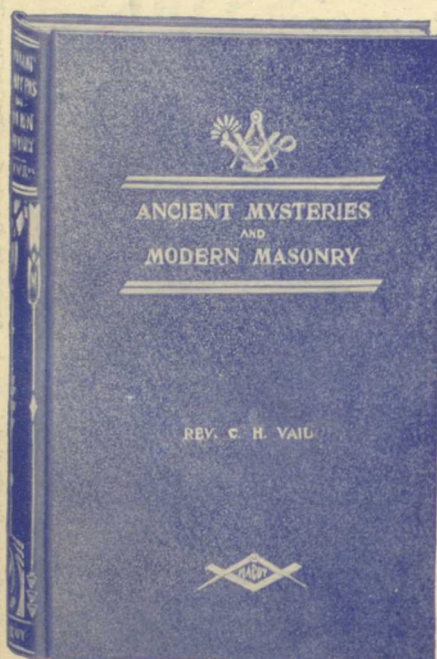
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